TOWN & COUNTRY CHURCH

These Papers

BECAUSE of wartime printing conditions, it has been found necessary to issue TOWN AND COUNTRY CHURCH as a bulletin without regular monthly frequency. We expect, however, to be able to make available a series of informal papers, and to print nine of these issues in the course of twelve months, as we had planned and promised. The Committee on Town and Country of the Home Missions Council and the Federal Council of Churches asks you to be patient if copies do not arrive regularly.

Brief stories of what people are doing in local congregations and communities will be the chief features. The aim is to help put the worker in the small community into touch with numerous activities.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

This Issue
No. 8
Published May, 1944

The Rural Church Does Its Part

A Report from the Drought Area

L. D. PECK

ONE looks with envy sometimes upon the great city churches and the splendid things which they are able to do for God. They can count their membership in thousands; they can attract the large crowds; additions come to them in a constant stream; they can undergird the missionary cause with multiplied thousands of dollars.

The rural church is different. Its membership is seldom large; the population from which it can draw is limited; additions must come "from the ground," people who have grown up in the community; there can be no expectation of an influx of members "by letter" nor any large number of "new people" to be evangelized; missionary giving cannot by any means take on the proportions we admire in the city churches with their thousands of contributors. Yet it is thrilling to note how, in so many instances, the rural church is doing its part.

A little over six years ago I came to a rural church in a small North Dakota town. The area was in the midst of a ten-year drought. The land was desolate in the extreme. Farmers on every hand were losing title to their property. Homesteads which had been laboriously built from the trackless prairies were being given up to banks for subsistence loans. People were poor indeed, and many were leaving for other places to seek new homes. But the rural church went on ministering to the souls of men and women, boys and girls throughout the countryside. In spite of hardship the church also kept thinking of the needy in China, India, Africa and Europe, and giving gladly, if not handsomely, to send missionaries there. The church was also giving a number of its young people into training for Christ's service, even though it could not give much money.

Now that the long drought is over, it seems that the experience was a blessing to the church. Having been faithful in their giving during the times of poverty, the people now give in the same spirit of liberality out of their new abundance. The church and missions now benefit richly, this church now surpassing all its sister churches in the state in missionary contributions. The calls for war-emergency gifts have found a deep sympathy among these people who know what hardship is, and their contributions have been large. Even the young people have come forward with gifts to the denominational war-needs fund totaling in the hundreds of dollars, despite the smallness of their numbers.

The departure of many people during the drought has also turned to be a blessing—not so much to this church, but to the many churches to which these people moved and became active workers. The number has become considerable, and the church looks with pride upon the record of its people where they have gone.

Not least in the contributions which this rural church has made are the young lives dedicated to full-time Christian service. Ministers, missionaries, chaplains, social workers, Christian teachers and others are now at work in many places, having sprung from the life of this one rural church.

Surely the rural church *is* doing its part.

Elementary, Mr. Landis

BY FRED EASTMAN

• Mr. Landis, the managing editor, asks for "an article of about 900 words giving elementary guidance to the rural minister with respect to dramatics."

I shall endeavor to comply by answering two basic questions: (1) Why should the minister concern himself with drama at all? and (2) How go about it to make the best use of it for himself and his people?

In answering these questions let me imagine myself talking face to face with a few of you here in my study. ("My study"—shucks! it's my bed room today just as it was in my first parish—a rural one—many years ago.)

The Why Of It

You are in the ministry, I assume, because you think the salvation of the world depends upon religion. I agree. Why, then, should you be interested in drama? Because *religion to be effective must be dramatized.* The word "drama" means deeds or acts. To dramatize anything — a thought, a story, a desire — is to show it in action. Then your people can see it with their eyes and hear it with their ears. Only so will it become real and living to them. To preach it in abstractions—you might as well keep your mouth shut.

Jesus in his preaching constantly dramatized his message, using the imaginations of his hearers as his stage. When he wanted to tell them of the forgiveness of God he dramatized it in the story of the Prodigal Son. When he wanted to shame their intolerance toward their neighbors he told them the story of the Good Samaritan. The dumbest hearer as well as the wisest got the point of those stories.

Our Lord Dramatized

If our Lord himself thus dramatized his message, can we neglect this method in our own parishes? Yet is it not at this point that many of us fail? We may have a gospel, but we preach it in asbtractions; our church schools limp along earth-bound and wingless; our community work is an interminable round of committee meetings. We formulate fine programs, but we set no hearts afire. Our vocabularies are frozen in academic lingo. Our own imaginations are unkindled.

"But," I hear you saying, "I thought you were going to talk about the kind of drama we see on stages, or on movie screens, or read in books." Brother, *the only valid reason for using that kind of drama in church work is that it may stimulate you to preach more effectively and your people to translate their religion into action.*

Kinds of Drama

Let it be confessed that all drama does not do it—or even attempt it. In general there are two kinds of drama—that which seeks to escape from life, and that which seeks to interpret it. The escape type, while you may enjoy it and find it refreshing, serves its purpose when it has entertained you for an hour or two. Let us leave that kind to Hollywood which specializes in it. But the other kind—that which seeks to interpret life—has a much greater contribution to make to you and to your ministry. This is the kind created by the great dramatists: Aeschylus, Sophocles, Shakespeare, and on down to Shaw, Glasworthy, O'Neill, Anderson and Thornton Wilder. This is the kind that kindles your imagination, purges your emotions, lifts your spirit, and sheds new light on the human beings all around you.

The How Of It

If you want to secure these results for yourself and your people, I would suggest that you begin with these steps:

1. By yourself—or with your wife and children—read again some of the great classic dramas, not just for their plot and story, but for their character analysis. See how the dramatist puts his central character under the pressure of a crisis—a pressure so great that the character is broken open and you can see his soul and the forces of good and evil waging their battle for it. (Othello is a fine example.) Note also how the great dramatist avoids preaching or pointing morals in words; he gives the play a spire of meaning, but he lets that meaning become clear in the agony or joy, the defeat or victory, of the character.

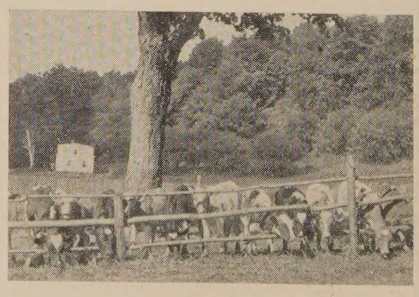
2. When you have learned to analyze plays—long and short—yourself, invite a group of adults, not children, to join you in a series of weekly or semi-monthly meetings for the purpose of reading such plays together. Here you will find the shorter plays more practicable. A good one-act play requires only 25 to 45 minutes to read and you can spend another half-hour in profitable discussion of it.

3. Somewhere among the first dozen dramas you read together somebody is sure to say, "Here is a play we ought to produce in this community!" It may be. But put it through this test: Does it reach the emotions? Are the characters interesting, convincing, and worth knowing? Does the conflict reflect a struggle common to the experience or observation of your people?

Is the suspense maintained? Do the characters have to make important choices? Is the solution convincing? Does the play as a whole have a religious effect on a congregation—that is, will it send a congregation away exalted in spirit and with a deeper sense of fellowship with God and man? If it passes such a test, go ahead and produce it.

If you want a list of such plays, including a primer of production, write to the Walter H. Baker Co., 178 Tremont St., Boston, asking for their new *Basic Catalog of Plays for the Church.* And, if you wish it, write to me at 5757 University Avenue, Chicago (enclosing 3 cents postage), for the Chicago Theological Seminary's *Selected List of Religious Dramas.*

Well, Mr. Landis, could anything be more elementary?



Questions by Oberlin to Parishioners

1. Do you, and your family, regularly attend places of religious instruction?

2. Do you never pass a Sunday without employing yourself in some charitable work?

3. Do neither you, nor your wife or children, ever wander in the woods on a Sunday, in search of wild raspberries, strawberries, whortle-berries, mulberries or hazel nuts, instead of going to church?—and, if you have erred in this manner, will you solemnly promise to do so no more?

4. Are you careful to provide yourself with clean and suitable clothes for going to church in on the Sunday?*

5. Do those who are provided with necessary clothes employ a regular part of their income to procure them for their destitute neighbours, or to relieve their other necessities?

6. Have your civil and ecclesiastical overseers reason to be satisfied with your conduct, and that of the other members of your family?

7. Do you so love and reverence our Lord and Saviour, Jesus Christ, as to feel united in the bonds of Christian fellowship with that flock of which he is the Pastor?

8. Do the animals which belong to you cause no injury or inconvenience to others?— (Guard against this, for it would be as fire in tow, and a source of mutual vexation.)

9. Do you give your creditors reason to be satisfied with your honesty and punctuality?—or can they say of you that you are more desirous of purchasing superfluous clothes than of discharging your debts?

10. Have you paid all that is due this quarter to the church-warden, schoolmaster, and shepherd?

11. Do you punctually contribute your share towards the repairing of the roads?**

12. Have you, in order to contribute to the general good, planted upon the common at least twice as many trees as there are heads in your family?

13. Have you planted them properly, or only as idle and ignorant people would do, to save themselves trouble?

14. When the magistrate wishes to assemble the commonalty, do you always assist him as far as lies in your power; and, if it be impossible for you to attend yourself, are you careful to inform him of your absence, and to assign a proper reason for it?

15. Do you send your children regularly to school?

16. Do you watch over them as God requires you should do? And is your conduct towards them, as well as your wife's, such as will ensure their affection, respect, and obedience?

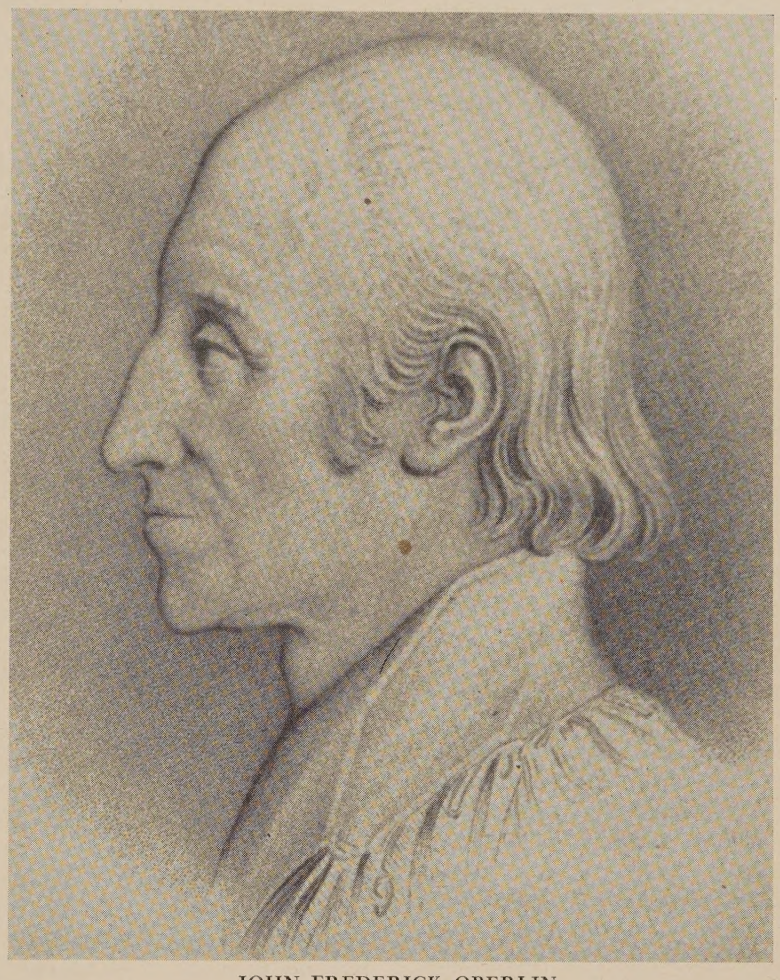
17. Are you frugal in the use of wood? And do you contrive to make your fires in as economical a manner as possible?

18. Do you keep a dog unless there be absolute necessity?

19. Have you proper drains in your yard for carrying off the refuse water?

20. Are you, as well as your sons, acquainted with some little handicraft work to employ your spare moments, instead of letting them pass away in idleness?

—From Memoirs of John Frederick Oberlin. Ninth Edition, London.



JOHN FREDERICK OBERLIN

** During the first years of Oberlin's residence in the Ban de la Roche, the inhabitants were so miserably off for wearing apparel that they could only go to church by turns, being obliged to borrow each other's clothes in order to appear decently attired.*

*** That Oberlin considered the repairing of roads as a religious duty incumbent upon all his parishioners, (since it conduced to the public good,) appears from a curious but characteristic letter, which he addressed to them Nov. 9, 1804.*

The Women's Land Army

• The Women's Land Army of the United States Crop Corps, a part of the Extension Service Farm Labor Program of the War Food Administration, was started in 1943, and is expected to become an increasingly important factor in 1944. More than 325,000 women workers were placed on farms for seasonal work under this Government program between the first of March and the first of September. They harvested beans, tomatoes and lettuce, topped onions in Michigan, detasseled corn in the Mid-West, shocked wheat in North Dakota, picked cotton in the South and potatoes in Maine, gathered fruits and nuts on the West Coast.

Year-round women workers performed regular farm chores and are in demand as dairy and poultry workers especially in the East. They drive tractors, feed livestock, milk cows, et cetera. In addition to the urban women who went out to work on the farms, the Women's Land Army now includes farm wives and daughters, who have added outdoor tasks to their household duties.

Women will be needed on farms in 1944 in larger numbers than in 1943, for the additional labor required in order to attain maximum agricultural production must come from a market that is growing exceedingly tight. It is estimated that 800,000 seasonal and year-round workers will be needed this year; in 1943 the total number was 600,000.

Many college girls responded in 1943, some of the colleges organizing their own units. Several of the Smith College girls working in Massachusetts kept records of their activities in the form of letters or diaries. One girl wrote: "I was met at the station and taken to Higgins Inn, where the camp is located for the girls who go in truckloads and work by the day. . . . There are about forty girls there and they are picked up by farmers by the eights or tens and taken to farms. . . . The girls get up at 6:20 and arrive home around 6:00 in the evening. They take a lunch. They are the dirtiest looking bunch when they pile in from those trucks, but with plenty of life.

"They go swimming—the Inn is right on the Bay—and I saw one girl rolling the tennis court. The girls clean their own rooms and serve themselves from the kitchen and take the dirty dishes out. . . . I was introduced to another of my chores —thrice daily—of feeding, watering and gathering eggs from several hundred chickens. They are housed in a long four-story building with two groups outside. I slop the pigs, water the horses, feed the calves and bottle forty quarts of milk. Today between the chores I hoed cabbages and planted potatoes. . . . The food is plentiful and the best, fresh eggs, milk, blueberries, et cetera."

Besides college students, the 1943 army of seasonal workers included teachers, store clerks, telephone operators, stenographers and many other business and professional women, wives of service men and other homemakers. Some gave five months, others a month or more; many gave their entire one or two weeks' vacation. Groups of business girls worked after their regular hours and on Saturdays and Sundays. Housewives went to work in the fields after the family had had breakfast and been sent off to work or to school.

Women liked the farm work, though it was hard. They said: "I do hope, if the war goes on next year, a lot of such groups as ours can be organized, so that others may have the grand experience and fun I did." ". . . one of the best summers in health gained, new friends made, and perhaps most important of all, a conscience eased by doing some useful work."

The farmers, too, were generally pleased. "I never had more satisfactory help in all the years I've been farming." *New Jersey* "She is the best 'hired man' I've ever had." *Minnesota* "I have only nice things to say about the girls. I can place as many women as you can bring." *Vermont.*

Requirements for membership in the Women's Land Army are physical fitness, a minimum age of eighteen years, and a month's service on the land.—*The Woman's Press.*

Town & Country Church

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Remit to the Home Missions Council

Board of Editors

Rural Church Officers

The following persons with responsibility for town and country church in the religious bodies and interdenominational agencies constitute the *Board of Editors:*

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Henry W. McLaughlin, Department of Country Church and Sunday School Extension, Executive Committee of Religious Education and Publication, Presbyterian Church in the U. S.

Henry S. Randolph, Unit of Rural Church Work, Board of National Missions, Presbyterian Church in the U. S. A.

Mark Rich, Town and Country Work, American Baptist Home Mission Society.

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M. R. Zigler, Brethren Service Committee, Church of the Brethren.

Benson Y. Landis, Secretary, Committee on Town and Country, Home Missions Council and Federal Council of Churches, Managing Editor.

The Busy Parson's Garden

KENNETH M. COOPER

• Some years ago, at a meeting of rural workers, Brayton Case, agricultural missionary in Burma, declared that the country pastor should be the best farmer as well as the best preacher in his parish.

I have kept up my garden in spite of a busy program, and, with some misgivings, I venture to pass on a few hints as to when it is safe to neglect your garden and still get a crop, as well as some suggestions to reduce the labor of gardening.

Let me say that I have two parishes and a busy schedule. I have a big local program on Memorial Day, a Rural Workers' Conference for a week in late June, four weeks of Vacation Bible School in July, a Fair and an Old Home Day in early August and, though I probably do not deserve it, I take two weeks vacation in late August. My garden has to be squeezed into such a schedule, yet it produces a major portion of the vegetables we use for the entire year.

My first suggestion is that the garden be confined to the old reliable crops that will grow without too much fuss. Bush peas, wax beans, carrots, beets, corn, tomatoes, potatoes, peppers, cucumbers, summer and winter squash, onions (sets), pumpkins, lettuce, turnips, cabbage and parsnips are a few. Some will want to add celery, parsley, broccoli and others.

I have had good results with corn planted in rows four feet apart, dropping the seeds at six or eight inch intervals. With the plants growing in rows, the wheel cultivator may be used for speedy cultivation. The knife edge weeder attachment to the wheel cultivator will cut weeds and loosen the soil with a minimum of effort.

The garden may be planted in two or three mornings, if the parson will get up early and work like a beaver. This should be done as soon after the ground is harrowed, as possible, and before the first crop of weeds break ground. After planting there will be a period of two or three weeks when the parson may forget his garden. It is very important that the garden be given a thorough weeding and cultivating after the plants grow large enough to be distinguished from the weeds. At this time it is wise to thin the carrots and beets, etc. Having done this the parson may forget his garden again for two or three weeks.

In late June and early July there will be some early crops to pick and if the parson will take a little time when he goes to the garden to run the weeder between the rows and pull a weed here and there it will hold things until mid-July. Then the potatoes will need hilling before they blossom, the cultivator will need to be run between the rows, the large weeds pulled and potatoes and tomatoes sprayed.

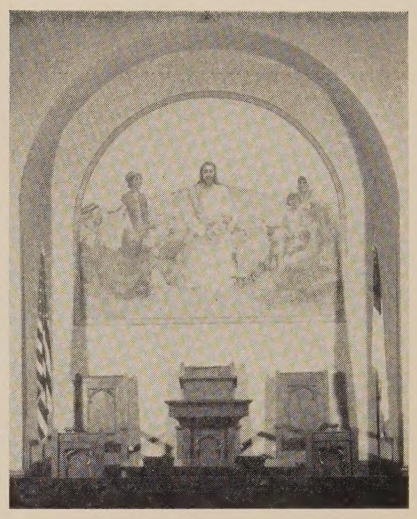
As the weeds are pulled they will help to loosen the dirt around the plants. It is often helpful at this time to scatter phosphate on the top of the ground, near the roots of the plants, and to cultivate it into the ground. If this is done just prior to a rain, so much the better. If the garden is well weeded and cultivated by the end of July, it may then be safely neglected without serious loss to the crop.

Of course, some pest may necessitate spraying after the first of August and an occasional visit will reveal some things that will need attention. However, if good work has been put in and the soil has been well fertilized, the garden may be neglected in August and still yield a bountiful crop.

This kind of garden will not be one the parson will desire to show off, but it will give good satisfaction in supplying the summer table and in stocking the cellar for the winter.

Rice Is Converted

• The vitamins and minerals found in the hulls of rice are now being sealed into the body of the cereal by a new method perfected in Texas. Under a vacuum these vitamins, which are ordinarily peeled off with the hulls and discarded, are thus kept available for human nutrition.



Christ and His Friends

Minister's Wife Paints Mural

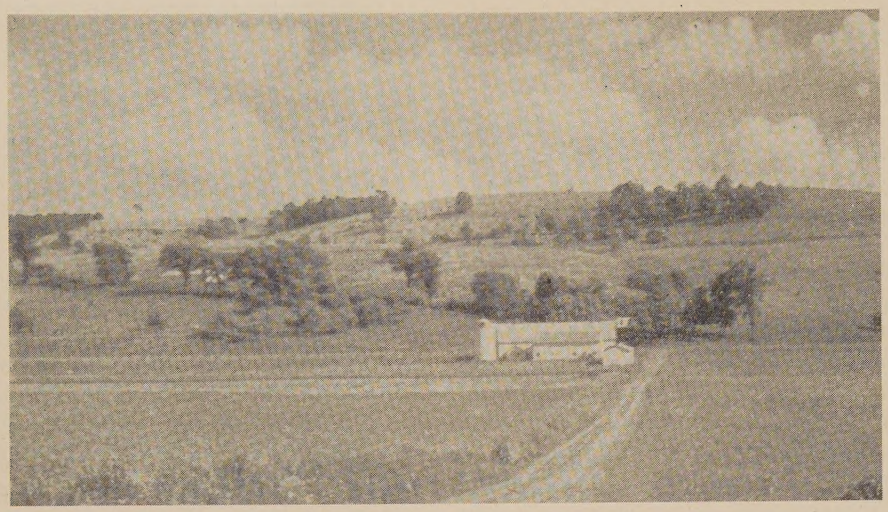
• Mrs. R. S. Ferris, of Rio, Wisconsin, has painted a mural for the Congregational Church at Genesee, Wisconsin, which is reproduced on this page. Mrs. Ferris has now done over thirty paintings of this kind. The mural reproduced here shows Christ and His friends and serves as a constant reminder of Him who is the Shepherd of the sheep.

The churches which now have these murals on their walls report that this form of art has a profound effect upon the life and work of the congregations. Mrs. Ferris is the wife of Harlo H. Ferris, Minister of the Union Congregational Church, Rio, Wisconsin.

Church Post-War Planning

• In order to deal more effectively with the problems facing the Church in the post-war period, seven interdenominational bodies have recently constituted an Inter-Council Committee on Post-War Planning, with Dr. Herman N. Morse, Secretary of the Board of National Missions, Presbyterian Church, U. S. A., as Chairman.

The church bodies are: The Home Missions Council of North America, Foreign Missions Conference, Federal Council of the Churches of Christ in America, International Council of Religious Education, Missionary Education Movement, United Stewardship Council, United Council of Church Women.



Lutheran Layman Comments

George F. Hellick, a Lutheran layman, of Easton, Pennsylvania, comments in a letter as follows:

"In recent interviews with . . . a number of noted economists, professional men, business leaders, and deans of Schools of Agriculture, I found there are two schools of thought on agriculture, both in England and the United States.

"The one school favors large-scale, stream-lined farming and abandoning small, so-called subsistence farms. The other advocates subsistence farming on tracts ranging from 40 to 100 acres. From my own observations, I am of the opinion that many of the latter can produce more per acre than large, streamlined farms.

"My observations have also convinced me that there is not sufficiently clear conception and understanding of the fundamental or basic requirements in both Church and State in maintaining a healthy and vigorous growth of the agricultural population as a vital economic factor in the proper solution of our religious, moral, political and social problems—which, after all, is life."

Food for the Free

• The April, 1943 issue of *Social Action,* published by the Council for Social Action of the Congregational Christian Church, 289 Fourth Avenue, New York 10, N. Y., contains a thorough monograph entitled *Food for the Free,* by Allen T. Bonnell.

Slides on Rural Life

• *God, the Farmer, and the Seed* is an illustrated sermon in the language of country people. A series done in 2x2 inch black and white slides, it emphasizes: "Farmers, you depend upon God through nature for your soil, your sunshine, your rain, and seed. In turn He looks to you for food and fiber for your fellow men. Dedicate farming and yourselves to that end!!"

God, the Farmer, and the Seed requires thirty minutes for presentation. Farmers see themselves at work; livestock, grain, farm buildings—the materials with which they live are shown. The flavor of farm life comes through.

The slides and script will be sent postage prepaid one way. Send $2.00 rental and arrange for dates. Address: Rev. Serge F. Hummon, 201 Seward Street, Hudson, Michigan.

700 Heifers Tagged

• The Brethren Service Committee, Elgin, Illinois, reports that through the work of its Heifer Project Committee, over 700 heifers now bear a special ear tag. These heifers, as was noted in the September, 1943 TOWN AND COUNTRY CHURCH, are all destined to go to other countries to assist in post-war relief and reconstruction.

Recreation and the Church

• The National Recreation Association, 315 Fourth Avenue, New York 10, N. Y., publishes a thorough manual entitled *Recreation and the Church,* available at 25c a copy.

Prayer For the Lord's Acre Movement

• Heavenly Father, great in mercy, Thou hast taught us that we are to honor Thee with our substance and with the first fruits of all our increase. Too often have we rendered Thee only the lifeless coin of our designing. Make us sharers of the joy of creation in giving back to Thee the living coin that comes from Thy hand, nourished by us in field and garden.

We thank Thee that world around men and women are building Thy church with the yield of thine acres. Grant them joy in their tilling, and joy in the dedication of its fruits to Thee. May it be that wherever the members of Thy church work with their hands near to Thy holy earth, this double joy may be theirs.

We thank Thee for Him who taught us to see the Kingdom of God in the mustard seed and the wayside flower; may a new spirit fill Thy church as in like manner it binds together the common things of the earth in ministry to the Kingdom of God. Make all men see indeed that the earth is the Lord's and the fullness thereof; that God may be truly glorified in His church and in the work of the hands of His followers, through Jesus Christ Our Lord. *Amen.*

—G. GORDON MAHY, JR.

Care of Churches

• The Hudson River Association of New York Conference (Congregational Christian) has a committee on the care of the churches. Rev. Philip Allen Swartz of Poughkeepsie is chairman. The committee arranges with Dr. Robert Bruce, State Superintendent, for a period of visitation in the churches of the association.

The members of the committee, along with the chairmen of other committees of the Association—Christian education, stewardship and women's work—accompany the Superintendent. The purpose of the visits is to strengthen the bonds of fellowship among the churches and to bring the leaders in close contact with their problems.

Why Farmers Farm

• A visit to the Ohio Farm Bureau Federation revealed that in one small study group, consisting of young farmers and their wives, the future of agriculture as a vocation was considered. The following appealing reasons were given for persons to continue in agriculture: independence; farming is a good way of life; farming offers security; farm life develops personality; one may have a personal interest in the work; there is a wide range of responsibility.

Among the problems raised and not answered were: Will we farmers be our own bosses, or will we work for the government? Does the government have ability to be the boss? Should farmers vote under government-controlled referenda, or through voluntary organizations that they directly control?

Mission To Christian Teachers

• New York, N. Y.—A National Mission to Christian Teachers to be held next October and November has been officially announced by a joint planning committee of the Department of Evangelism of the Federal Council of the Churches of Christ in America and the International Council of Religious Education. Chairman of the Committee is Dr. Joseph R. Sizoo, minister of St. Nicholas Collegiate Church in New York City.

This new type of Mission, according to Dr. Jesse M. Bader, executive secretary of the Department of Evangelism of the Federal Council of Churches and Director of the Mission, was proposed to counteract the steady decline of Sunday School enrollment in American Protestant churches during the last few years.

Brethren Action

Brethren Action is a project of several members of the Church of the Brethren. The activities center at Lane's End Homestead, Brookville, Ohio. Numerous bulletins express special interest in land ownership, decentralization, homesteads, etc. Mildred Jensen Loomis is the Managing Editor. *Brethren Action* is published eight times a year for $1.00.

Speed in Ohio

In the course of a visit to the office of the Ohio Council of Churches, the Managing Editor picked up in a few minutes from W. H. Thompson information as follows:

A one-day institute on Town and Country Work held at Defiance College discussed this question: "How to Develop Christian Friendliness Toward Emergency Farm Laborers?" Ohio will have many farm laborers from Mexico, Jamaica, and the Bahamas, and from among prisoners of war this summer.

The Ohio Council urged both city and country churches to observe Rural Life Sunday this year and prepared its own special order of service.

Bonebrake Theological Seminary, Dayton, Ohio, was host for an institute for town and country ministers, the subject being "The Town and Country Church Today and Tomorrow."

In Tuscarawas County, Dr. Arthur E. Morgan of Community Service, Inc., Yellow Springs, Ohio, spoke at the third annual rural church institute.

In this county, the Pleasant Valley Methodist Church recently dedicated a restored building which had been destroyed by fire in 1942. In spite of shortages of material and workmen, the project went forward because the people all had a mind to work.

The Evangelical and Reformed Church is sponsoring rural life pilgrimages and one was recently made among the churches around Dayton.

Methodist Facts

• Recently the following facts were brought together for a group of Methodist leaders. Because of their more than Methodist significance, we are passing them on to our readers:

1. 46.5% of all Methodists live in rural areas.
2. They operate 78.7% of all Methodist churches.
3. They rear at least 62.8% of all Methodist children.
4. They pay 49.8% of the total paid for ministerial support.
5. Their pastors receive less for their work than other pastors.
6. Their pastors are more poorly trained than other pastors.
7. These churches are increasingly unable to get pastoral leadership. —*The Rural Church,* Feb.-March, 1944.

The Witness

• A special issue of *The Witness,* a news magazine of the Episcopal Church, 135 Liberty Street, New York 6, N. Y., was devoted to rural church work last month. Among the contributors were Rev. Clifford L. Samuelson, Dr. Mark Dawber, and Rev. E. Dargan Butt. Single copies are 10 cents each.

What Do Degrees Mean?

• Do you know the latest definition of M.D., D.D., and LL.D.? In the neighborhood of 297 Fourth Avenue, New York, it is reported that they stand for Mairzy Doats, Doazy Doats, and Liddle Lamzey Divey.

Ralph L. Williamson (L), New York Council of Churches, and Mark Rich, American Baptist Home Mission Society, discuss rural church plans.

The Christian Farm Family . . .

RECOGNIZES God as Heavenly Father and Jesus Christ as Elder Brother.

MAKES the will of Christ the law of the home and the love of Christ the tie that binds the family together.

REGARDS the soil with reverence and seeks to maintain its fertility unimpaired to hand down to generations yet unborn as God's unceasing gift to mankind.

SUPPORTS the church by regular attendance, by gladly accepting responsibility when asked to do so, and by giving generously of its means to support worthy causes and to maintain Christian work at home and abroad.

SEEKS for all members of the community adequate provision for health, for education, and for economic support.

LENDS its influence to the creation of a true community spirit by helping to develop common interests, loyalties, affections and aspirations that lead people to feel that they share a common life and form.

COOPERATES with its neighbors in the development of cooperative enterprises and in the support of such organizations as 4-H Clubs, Future Farmers of America, Boy Scouts, Girl Reserves, and the like.

SHARES its substance with less fortunate members of the community while laboring for a fairer and more equitable distribution of the fruits of toil for all.

REALIZES that men and women everywhere are today members of a world community; that adjustments in ways of thinking and living are inevitable, and that whatever sacrifices are necessary to create an organized world will be richly repaid in peace and security.

—Department of Social Welfare and Rural Work,
The United Christian Missionary Society (Disciples) Indianapolis.

Community-Wide Cooperation

• Among the current activities of the friends as well as of the membership of the Smithshire (Illinois) Methodist Church are: the Annual Wood Day, when thirty-one men brought in fuel from a nearby timber sufficient for a year's supply; and the Easter Pageant, "The Cross of Light" gathering in its cast and other assistance practically all the young people, the grade school teachers, members of other churches, in a community expression of Christian spirit.

Earlier in the year ninety-nine young citizens of Mexico employed on a nearby railway accepted the church's invitation for the observance of their country's Day of Independence in which the local pastor, Arthur A. Heinlein, was invited to participate.

Survey of Rural Congregations

• The Board of Home Missions of the Evangelical Lutheran Ministerium of Pennsylvania and the Adjacent States, 1228 Spruce Street, Philadelphia 7, Pa., publishes a *Report of Study and Survey of the Union and Rural Congregations.* Thorough statistical information is presented with respect to membership, finances, and activities.

The Rural Lutheran

• The South Dakota District of the Norwegian Lutheran Church of America publishes the *Rural Lutheran,* a quarterly bulletin at $1.00 a year, available from Rev. Albert Molberg, Treasurer, Hudson, South Dakota. Recent issues deal with the Mosaic Land Laws, the Lord's Acre Plan, Rural Youth, etc.

National Rural Church Programs

• Two of the religious bodies cooperating in the Committee on Town and Country have recently published systematic national rural programs. That of the Protestant Episcopal Church entitled *The Policy and Strategy of a National Rural Program* appeared in a recent issue of *The Rural Messenger,* which is published by the National Council of the Episcopal Church, Division of Domestic Missions, 281 Fourth Avenue, New York 10, N. Y.

United Program for Town and Country Church of the Northern Baptist Convention, 1944 was published as a bulletin of Town and Country Work, the American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y.

Contributors

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Kenneth M. Cooper writes about the parson's garden from the Baptist Church at East Killingly, Conn.

Contributions Wanted

• Every reader is a potential contributor of material for this paper.

We need three types of material:

(1) Articles of about 900 words (to fill a page), descriptive of a local program.

(2) Short items; news, plans, publications available.

(3) Illustrations; glossy photos, line drawings, cuts of rural scenes.

Circulars Available

• Quantities of circulars describing TOWN AND COUNTRY CHURCH are available without charge to any reader. Simply drop us a post card, letting us know how many copies you would like to distribute.